

التفسير المنهجي

Methodical
Interpretation of the
Noble Qur'ān

Part 28

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DARUSSALAM



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Publisher's Note

All praise is due to Allāh ﷻ, Lord of the worlds, and may His peace and blessings be upon His servant and Messenger Muhammad ﷺ, upon his pure family and noble companions as well as upon all those who follow in their footsteps until the Day of Judgment.

The Qur'an is the miraculous Word of Allāh which He sent down to His Prophet Muhammad ﷺ through Angel Jibrīl ﷺ to take mankind out of the darkness of ignorance into the light of guidance. The Prophet ﷺ points out in many traditions the importance of reading the Qur'an and the virtues of doing so. He also mentions that the best among the Muslims are those who learn the Qur'an and then teach it to others.

Muslim scholars have throughout the ages endeavored to explain the meanings of the Qur'an. In fact, each attempt at explaining the meanings of the Qur'an, or *Tafseer*, has its advantages and distinguishing characteristics. In the present series, an attempt has been made to adopt a methodical approach to explaining the meanings of the Qur'an. This method, which has been geared mainly to students as well as every person who genuinely wishes to understand the Qur'an thoroughly, has numerous advantages which are bound to benefit the reader in many ways. Features in the book include, among other things, a straightforward style that is appropriate to students of different age groups, a clear-cut explanation of words and expressions students need to comprehend the Verses (*Ayahs*), a highly informative introduction to each *Sūrah* (Chapter) of the Qur'an and an easy interpretation of the *Sūrah*. The book uses only authentic reports and Prophetic traditions, cites only the preponderant interpretation of the various Verses to keep students and readers in general away from the diverse weak interpretations and adopts the view of the righteous predecessors regarding the interpretation of the Verses describing Allah's Names and Attributes. The book in hand, which is third of the series, also includes various suitable activities relating to the Verses previously studied to sharpen students' thinking and to inculcate information in their minds, a number of lessons to be derived from the Verses studied and a wide variety of questions for evaluation purposes.

We strongly recommend the use of this invaluable book in international schools where English is the medium of instruction and also encourage parents to utilize it in home study circles with a view to enlightening their children and providing them with an authentic and easy understanding of the meanings of the Glorious Qur'an.

We also would like to thank Mr Ahmad Al-Barguthee, general director of Dar Al-Manhal Publishers and Distributors, Amman, Jordan, for granting us permission to render the present methodical interpretation of the meanings of the Qur'an into English.

We pray to Almighty Allāh ﷻ to accept our endeavors and to make the present humble work beneficial to all members of the Muslim community in the four corners of the world.

Abdul-Malik Mujahid

Director

Introduction

All Praises are due to Allāh, Lord of the Worlds, and may His peace, blessings and graces be upon our Prophet Muhammad ﷺ, the Seal of the Prophets and Messengers, his pure family and his Noble Companions and those who follow his ﷺ path till the Day of Reckoning.

To proceed:

The Noble Qur'ān is Allāh's miraculous and inimitable Speech. He revealed it to His Prophet Muhammad ﷺ to bring mankind out of darkness into light and to guide them to every good. Allāh ﷻ says:

كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ
الْعَزِيزِ الْحَمِيدِ ﴿١﴾

“(This is) a Book which We have revealed unto you (O Muhammad ﷺ) in order that you might lead mankind out of darkness into light by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.” [14:1]

And Allāh ﷻ says:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ
تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ
وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ
وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ﴿١٦﴾

“O people of the Scripture (Jews and Christians)! much. Indeed, there has come to you from Allāh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'ān). Wherewith Allāh Guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way.” [5:15-16]

Furthermore, many *Ahadith* have encouraged learning the Qur'ān and teaching it. One

such *Hadith* is the statement of Allāh's Messenger ﷺ, “The best of you are those who learn the Qur'ān and teach it.”⁽¹⁾ He also stated, “And no group of people assembles in one of Allāh's Houses reciting Allāh's Book and studying it amongst themselves except that tranquility descends upon them, mercy covers them, the angels envelop them, and Allāh makes mention of them to those in His Presence.”⁽²⁾

Muslims have expended great effort in the service of this Majestic Qur'ān across the centuries. These efforts include endeavors to explain the meanings and implications of its Verses, and every commentary (*Tafsīr*) on the Qur'ān has had certain distinguishing qualities that set it apart from the rest.

The distinction of this *Tafsīr* is that it has been developed for use in Islāmic schools which teach their students the Noble Qur'ān in full. The authors have made every effort to make this *Tafsīr* accessible and well-structured for the readers.

The following is a list of the most important guidelines that have been observed in writing this *Tafsīr*:

- Clear, easy expressions that are deemed suitable to the age and level of the students have been used.
- Every lesson begins with explanation of important vocabulary and phrases that are necessary for the students to understand.⁽³⁾
- A brief overview of every *Sūrah* has been provided before entering into its commentary.
- The Verses have been explained in an objective manner using simple, straightforward language.
- In each lesson, the connection of the present lesson's Verses to those of the previous lessons has been explained.
- The strongest opinion concerning the interpretation of each Verse is given, so as not to confuse the students with multiple views or weak opinions.
- The way of the *Salaf* (pious predecessors) has been closely adhered to in explaining the Verses concerning the Names and Attributes of Allāh ﷻ.
- Every lesson is followed by a number of activities related to the Verses in that lesson. They are designed to stimulate the thought process of the students, to encourage him to reflect on the Verses, and to help reinforce the concepts in his mind. For that reason, the teachers and students are encouraged not to neglect these activities and

(1) Al-Bukhārī: *Kitāb Fadā'il al-Qur'ān*, no. 4639.

(2) Muslim: *Kitāb Adh-Dhikr wad-Du'ā' wal-Tawbah wal-Istighfār*, no. 4867.

(3) In some cases, the translator has added vocabulary or added more detail to their definitions. The reason for this is that some Arabic words have rich meanings which will be known to the Arabic speaking student, but require explanation for non-native speakers to fully understand them. Whenever words have been added to the vocabulary lists, this has been indicated in a footnote. Whenever details have been added to the definition of certain vocabulary words, the additions have been placed in brackets.

to give them their due share of attention. It is also recommended that the teachers hold discussions about the material covered every term on every morning, or the students should be encouraged to write about what they have learned in the school's newsletter.

- Every lesson is followed by a number of reflections and lessons deduced from the Verses. The teacher and students are encouraged to read these lessons and to discuss the relationship between them and the Verses from which they have been derived. The students should try to benefit from these lessons so as to improve their conduct, develop their level of thinking, and to become familiarized with the fundamental teachings of Islām that are contained in these Verses.
- Every lesson concludes with various questions designed to evaluate the student's understanding of the lesson and to encourage him to find the answers.
- The lessons will occasionally make mention of an interesting story, incident, or *Hadīth* related to the subject of the lesson.
- References are provided for the *Ahadīth* and the causes of revelation (*Asbāb An-Nuzūl*) of the Verses. An attempt has been made to only make mention of narrations that are authentic.

We ask Allāh ﷻ to make this a work compiled sincerely for His sake and we ask that He accept it and make it beneficial for the readers.

﴿رَبَّنَا نَقْبَلُ مِنْكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

“Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.” [2:127]

Lesson One

Sūrat Al-Mujādalah⁽¹⁾

Section One

In the Name of Allāh, the Most Gracious, the Most Merciful

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝ (١) الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنْ أُمَّهُتُهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ۝ (٢) وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحَرِيرُ رَقَبَةٍ مِّن قَبْلِ أَنْ يَتَمَاسَا ذَٰلِكُمْ تَوْعْطُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ (٣) فَمَنْ لَّمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَنْ يَتَمَاسَا ۖ فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامَ سِتِّينَ مِسْكِينًا ذَٰلِكَ لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ۝ (٤)

(1) Indeed Allāh has heard the statement of her that disputes with you (O Muhammad ﷺ) concerning her husband, and complains to Allāh. And Allāh Hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer. (2) Those among you who make their wives unlawful to them by *Zihār* (i.e., by saying “You are like my mother’s back,”) they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allāh is Oft-Pardoning, Oft-Forgiving. (3) And those who make unlawful to them (their wives) by *Zihār* and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allāh is All-Aware of what you do. (4) And he who finds not (the money for freeing a slave) must fast two consecutive months before they both touch each other. And he who is unable to do so should feed sixty *Miskīns* (poor). That is in order that you may have perfect Faith in Allāh and His

(1) “The Dispute”: Note: this Sūrah is also known as Sūrah al-Mujādilah, meaning “The Disputing Lady” as opposed to Al-Mujādalah. [Translator]

Messenger. These are the limits set by Allāh. And for the disbelievers, there is a painful torment.

Translation Word-for-Word

indeed	قَدْ	those	الَّذِينَ
has heard	سَمِعَ	who make unlawful by <i>Zihār</i>	يُظَاهِرُونَ
Allāh	اللَّهُ	among you	مِنْكُمْ
the statement	قَوْلَ	from	مِنْ
of her that	الَّتِي	their wives	نِسَائِهِمْ
disputes with you	تُجَادِلُكَ	not	مَا
concerning	فِي	they	هُنَّ
her husband	زَوْجِهَا	can be their mothers	أُمَّهَاتُهُمْ
and she complains	وَتَشْتَكِي	none	إِنْ
to	إِلَى	can be their mothers	أُمَّهَاتُهُمْ
Allāh	اللَّهُ	except	إِلَّا
and Allāh	وَاللَّهُ	those	الَّتِي
hears	يَسْمَعُ	who gave them birth	وَلَدْنَهُمْ
the conversation between you both	تَحَاوَرَكُمَا	and verily	وَإِنَّهُمْ
verily	إِنَّ	they say	لَيَقُولُونَ
Allāh is	اللَّهُ	an evil	مُنْكَرًا
All-Hearer	سَمِيعٌ	word	مِّنَ الْقَوْلِ
All-Seer	بَصِيرٌ	and a lie	وَزُورًا

and verily	وَإِنَّ	and Allāh is	وَاللَّهُ
Allāh is	اللَّهُ	of what	بِمَا
Oft-Pardoning	لَعَفُورٌ	you do	تَعْمَلُونَ
Oft-Forgiving	عَفُورٌ	All-Aware	خَبِيرٌ
and those	وَالَّذِينَ	and he who	فَمَنْ
who make unlawful by <i>Zihār</i> utterance	يُظَاهِرُونَ	not	لَمْ
to	مِنْ	(he) finds	يَجِدُ
their wives	نِسَائِهِمْ	then fasting	فَصِيَامٌ
then	ثُمَّ	for two months	شَهْرَيْنِ
wish to go back	يَعُودُونَ	successive	مُتَتَابِعَيْنِ
from what	لِمَا	before	مِنْ قَبْلِ
they said	قَالُوا	that	أَنْ
so freeing	فَتَحْرِيرُ	they both touch each other	يَتَمَاسَا
of a slave	رَقَبَةٍ	and for him who	فَمَنْ
before	مِنْ قَبْلِ	is unable to do so	لَمْ يَسْتَطِعْ
that	أَنْ	so feeding	فَإِطْعَامُ
they touch each other	يَتَمَاسَا	sixty	سِتِّينَ
that is	ذَلِكَ	of the poor	مَسْكِينًا
you are exhorted	تُوعَظُونَ	that is	ذَلِكَ
to it	بِهِ	in order that you may believe	لِتُؤْمِنُوا

in Allāh	بِاللَّهِ	of Allāh	اللَّهُ
and His Messenger	وَرَسُولِهِ	and for disbelievers	وَالْكَافِرِينَ
and these are	وَتِلْكَ	torment	عَذَابٌ
the limits	حُدُودٌ	a painful	أَلِيمٌ

Selected Vocabulary

disputes with you, argues, debates	تُجَادِلُكَ
“complains” that is: manifests he`r sadness	وَتَشْتَكِي
your conversation, your discussion	تَحَاوُرُكُمَا
those who say to their wives, “You are to us like our mothers’ backs.”	يُظَاهِرُونَ مِنْ نِسَائِهِمْ
“an objectionable word” meaning: it is rejected by the <i>Shari’ah</i> as well as sound reason	مُنْكَرًا مِنَ الْقَوْلِ
a lie, falsehood	وَزُورًا
they retract from what they had stated in making their wives unlawful for themselves	يَعُودُونَ لِمَا قَالُوا
then they are obligated to free a slave (lit., “a neck”)	فَتَحْرِيرُ رَقَبَةٍ
“they touch one another,” meaning: they go back to having marital relations	يَتَمَاسَا

Overview of the Sūrah

Sūrah Al-Mujādalah is a *Madanī Sūrah* composed of 22 Verses, and it is *Sūrah* no. 58 according to the arrangement of the *Mushaf*. It provides instructions to the believers concerning communal matters such as divorce by *Az-Zihār*,⁽¹⁾ secret discussions, gatherings for knowledge, proper etiquette with Allāh’s Messenger ﷺ, and allegiances.

(1) This is by the husband saying to his wife, “You are to me like the back (*zahr*) of my mother.”

Tafsīr

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝ (١) الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتَهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ۝ (٢) وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكَ كُمْ تَوْعْظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ (٣) فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ وَالْكَافِرِينَ عَذَابُ أَلِيمٌ ۝ (٤)

(1) Indeed Allāh has heard the statement of her that disputes with you (O Muhammad ﷺ) concerning her husband, and complains to Allāh. And Allāh Hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer. (2) Those among you who make their wives unlawful to them by *Zihār* (i.e., by saying “You are like my mother’s back,”) they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allāh is Oft-Pardoning, Oft-Forgiving. (3) And those who make unlawful to them (their wives) by *Zihār* and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allāh is All-Aware of what you do. (4) And he who finds not (the money for freeing a slave) must fast two consecutive months before they both touch each other. And he who is unable to do so should feed sixty *Miskīn* (poor). That is in order that you may have perfect Faith in Allāh and His Messenger. These are the limits set by Allāh. And for the disbelievers, there is a painful torment.

These Verses were revealed concerning a lady Companion by the name of Khawlah bint Tha’labah and her husband Aws ibn As-Sāmit. He had proclaimed *Zihār* on her by saying, “You are to me like my mother’s back.” This was an expression which used to be regarded in the Days of *Jāhiliyyah* as a pronouncement of divorce. However, when Islām came, it prohibited this practice. This lady came to Allāh’s Messenger ﷺ complaining about her husband so he said to her, “It does not appear to me but that you have become unlawful for him.” She continued disputing with him until Allāh revealed these Verses whose meaning we shall discuss.

Answer the following questions:

- (1) What is the name of the lady discussed by these Verses? What is the name of her husband?
- (2) What did her husband say to her?
- (3) What did he mean by this statement?
- (4) What is the ruling of anyone who pronounces such a statement?
- (5) What is the meaning of *تَجِدُكَ فِي زَوْجِهَا وَتَشْكِي إِلَى اللَّهِ*?
- (6) What is the meaning of *تَحَاوَرَكُمَا*?
- (7) What is the meaning of *ثُمَّ يَعُودُونَ لِمَا قَالُوا*?
- (8) What is the meaning of *مَنْ قَبِلَ أَنْ يَتَمَاسَا*?
- (9) What is required of the person who has proclaimed *Zihār* on his wife and then retracts from his statement? List the actions required of him in the order mentioned in these Verses.

Lessons and Reflections

These Noble Verses provide us with many reflections, including the following:

- (1) Belief that Allāh is with us by way of His Knowledge, He Hears all that goes on amongst us.
- (2) Allāh is Merciful to His Slaves; in His Mercy, He has provided them with laws that alleviate their difficulties.
- (3) Many of the customs and expressions of the *Jāhilīyyah* Days are incompatible with Islām and its lofty teachings.
- (4) People should not speak anything but the truth for one's wife is not like his mother.
- (5) Allāh does not seize people for their sins. If He did so, He would hasten to punish them.
- (6) The ruling for someone who wants to retract from his declaration of *Zihār* is to free a slave. If he does not find the means to do so, then he should fast two consecutive months. If he is unable, then he should feed sixty poor persons.